2: Boissevain E-5 (1960-1961) 1965
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hair short, are not allowed to wear neckties, and must wear jackets in public. Female members are obliged to wear the traditional Maltese *ghonella* (also *faldetta*). This is a black silk cowl which renders the wearer completely shapeless. Finally, all members are tied by a promise of celibacy. Since members usually enter the society as children, and work up through grades until they become full members, this promise ensures that all are either bachelors or spinsters.

The male and female sections are completely separate. Each meets daily under its respective superior in its own house. There the members hold devotional exercises, conduct study groups for adults and also teach catechism to the children. The superiors are normally elected for life; but if the members cannot agree, the national superior general, after consultation with the parish priest, appoints an acting superior, either from the village or from outside groups.

The society is somewhat unusual among village religious associations, since no member of the village clergy is directly involved in its activities, though priests are often invited in to give lectures. This relatively independent status, and the close contact that members maintain with their national headquarters, has led some parish priests to look upon it as a potential threat to their authority and consequently to oppose its establishment in their parishes. Thus, although the society has spread to 40 (83 per cent) of the Maltese parishes, it is only established in 6 (40 per cent) of those in Gozo, Malta's conservative sister island. In point of fact, wherever it has been established it has supported the authority of the parish priest, and its members are now among the staunchest opponents of the Labour Party.

In each parish there are usually several loosely organized groups such as the Association of Christian Mothers and the Holy Name Society which meet infrequently for special prayers and devotions.

Finally, there is at least one confraternity in each parish. A confraternity is a lay religious society which is dedicated to a particular saint and offers Masses for dead members. These societies, called *fratellanzi*, are the oldest associations in Malta, and many date back to the Middle Ages. Formerly certain confraternities in the larger villages and towns acted as trade guilds; others only enrolled persons of the highest socio-economic class. Both men and women may enrol, as members; but only men may wear the

2: Boissevain E-5 (1960-1961) 1965
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794 distinctive habit of the confraternity in processions, in which the
[292] *fratelli* play an important part. Entrance to a confraternity is by means of a short religious ceremony and the payment of a small fee. This entitles the newly professed member to share in the indulgences, privileges and spiritual favours which have accrued to the society.

Every confraternity is established independently in each parish, and has nothing to do with confraternities of the same name in other villages. Before the band clubs were established, confraternities were the only formally constituted associations in rural
[554] parishes. Their officers enjoyed considerable prestige, and had a
[178] voice in village affairs. But today the members seldom meet as a group and most confraternities have no premises of their own, though they generally have an altar in the parish church. Aside from the dozen or two who take part in all the parish processions, members take no part in any activity. A few confraternities
[423] which own property are a notable exception. Their officers meet occasionally to discuss the business affairs of the confraternity, and the societies still play an active role in local affairs.

There are also a number of third orders. These societies are lay counterparts of certain religious orders. They are organized in much the same way as the confraternities. Members attend occasional spiritual exercises and have the right to take part in processions and to be buried in the habit of the order. Altogether there are 16 different confraternities and third orders. Among the most common are the confraternities of the Blessed Sacrament, which is established in all parishes, the Holy Rosary, Our Lady of Consolation (*Ta' Ċintura*), St. Joseph and the Third Orders of the Franciscans and the Carmelites.

554 All groups and individuals that are tied to the Church are
79 ranked. Each parish, religious order and parish society has its fixed position in the overall order. The same applies to the clerics who constitute its personnel. Position in the hierarchy is determined by seniority of foundation in the case of parishes and associations – or date of ordination or appointment to present office, in the case of the clergy – in combination with certain marks of honour conferred by the Church authorities. Such honours carry with them a claim to higher precedence than seniority by itself would give. For example, any parish in which there is a Collegiate Chapter, or whose church has the title of Basilica, ranks higher than one

2: Boissevain E-5 (1960-1961) 1965
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3. Confraternity members resting during procession

[facing p. 48]

2: Boissevain E-5 (1960-1961) 1965
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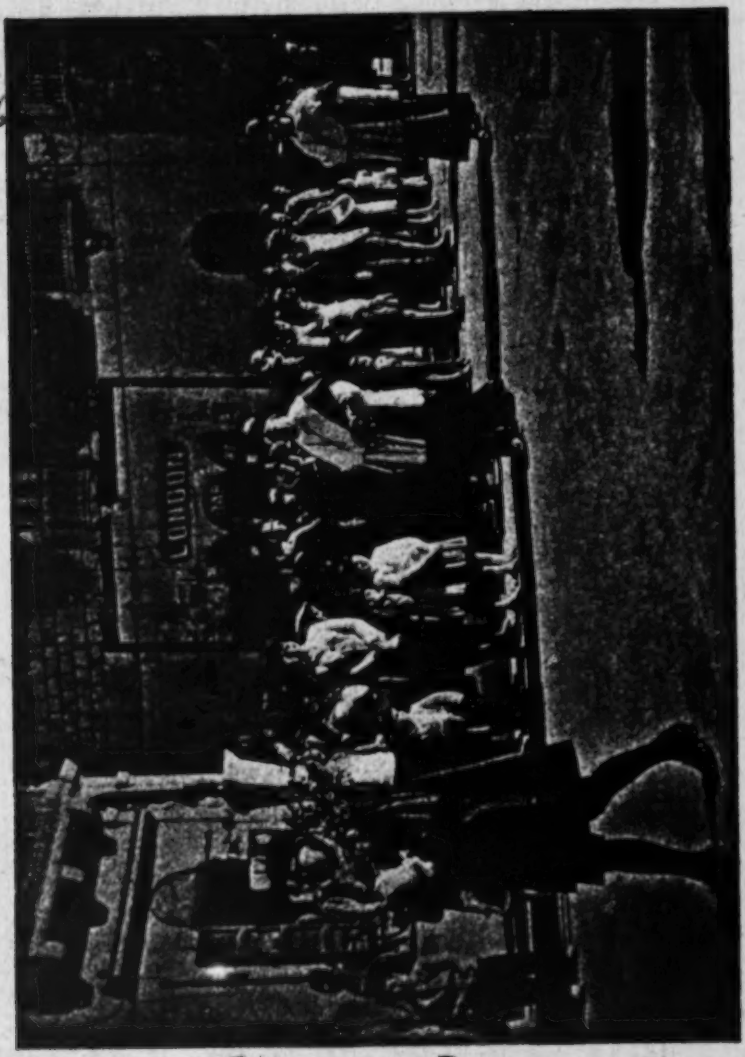

4. Mace and canons of the Gozo Cathedral Chapter

[facing P. 49]

2: Boissevain E-5 (1960-1961) 1965
EZ6 Malta EZ6

competing for the attention of the crowd within a few yards of each other.

All the while, the procession, followed by a few black-clad penitents, solemnly passes through the main streets of the village. Often those carrying the saint move with a shuffling step that causes him to bob and turn as though he were dancing. As he passes under balconies his cheering and clapping admirers shower him with confetti. Then, as the procession nears the church, the final *kaxxa infernal*, this time of coloured rockets, is touched off. In some villages the saint is turned around so that he can see this barrage and the display of multi-staged rockets that follows it. The statue then enters the church and the Benediction is given. After this the crowd of visitors quickly disperses. Soon the inhabitants have the village to themselves again. As the women and girls wheel and pull the children off to bed, the men carry around from club to club the grimy, soot-stained men who made and fired the fireworks. They are the heroes of the hour. Other men seek out their clubs or usual cafés and toast one another and the success of their feast. So ends the festa for another year.

The organization of the annual festa requires a long period of planning and preparation. This work calls for a certain degree of centralization. In most villages the parish priest controls the organization of both the internal and the external feasts. In some villages, however, he delegates some of this work to a procurator, usually a priest, but occasionally to a committee of leading personalities of the village. In other villages, all the details of the external feast, including the fund raising, are handled by the band club committees. In any case, the parish priest always has the last word. Sometimes there is friction between him and other interested parties over organizational details.

The cost of these feasts varies considerably. It is naturally related to the size of the village and to the degree of enthusiasm with which the festa is celebrated. It ranges from a few shillings per family in a large urban parish to as much as £15 per family in a small rural parish celebrating a particularly important festa. The average cost to the community, however, is about £1,000. The organizers of the festa collect the necessary funds by means of lotteries, fairs, special appeals and a small weekly contribution of threepence or sixpence from each family. Most fund raisers also solicit pledges from leading citizens and enter their names and the

2: Boissevain E-5 (1960-1961) 1965
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III

A previous chapter set out the hierarchical organization of the Church. It was observed that rank was determined by seniority in combination with certain marks of honour conferred by ecclesiastical authorities in recognition of merit. Besides rank, these honours often bestow the right to certain external signs, which are much prized. The many religious processions and ceremonies provide occasions on which parishes can display their symbols of rank to outsiders. For example, the Canons of a Collegiate church wear distinctive ceremonial robes, and are permitted to carry a huge silver mace in processions as a sign of their church's rank. They add a great deal of colour and pageantry to the religious processions in which they are invited to participate. An old man once described Collegiate churches to me as 'the ornament of all other parish churches', and added, 'where there are no Canons, there is nothing in a procession.' The clergy of a church which has received the title of Basilica may carry in procession a huge red and gold damask umbrella. They are also permitted to carry a bell, to wear gold buckles on their shoes and, on certain occasions, to say Mass facing the congregation. As with the title Collegiate, the title Basilica can only be bestowed upon a church by Papal sanction. In Malta it has been given only to the Collegiate churches of Senglea and Birkirkara, to the churches of Mt. Carmel and St. Dominic in Valletta, and in Gozo to that of St. George in Rabat.

The bestowal of honours is not in fact determined by merit alone. In view of their importance as symbols of excellence, they become counters in the competition between parishes and between parish associations. Their acquisition is thus a matter of great concern to the entire community, and often becomes the subject of political action. That is, persons and groups try to influence those who make the decisions in relation to their bestowal. Through their network of personal relations, leading village figures, including the priests, try to influence the Bishop and the monsignori who surround him. They also bargain with these authorities, and if an unfavourable decision is handed down, they may resort to an open show of disrespect towards the Bishop – by smashing his coat of arms, for example – to signal their dissatisfaction and so attempt to force him to reconsider their

5: Cremona β-3, 4 (no date) 1923
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The belief still lingers that the
764 lamp must remain lighted for forty days, during which the soul
765 of the departed remains above the flame.

764 (g) Some families give the poor bread. The love-feasts of
735 the primitive Christians were in mediaeval times replaced in
171 both Malta and Sicily by the distribution of cakes and of boiled wheat mixed with sesame. Distributions of meat and bread to the poor came also to be a custom at some *festas*, but were continued in Sicily mainly by the giving of beans and bread on All Souls' Day.[1] In Malta on that day, however, the old custom has been replaced by the free kitchens or the "Potage for the Poor" (*Borma tal-Fqâr*).

765 Mourning customs in Malta have during the last century
178 passed through wide changes and, as in other European coun-
[177] tries, have reverted to a more simple type. Some are purely
[192] mediaeval, and are influenced by the prolonged intercourse with Sicily and Italy during the rule of the Grand Masters. The vernacular term for mourning is *vistu*, corresponding to the Sicilian *visitusu* ("to be in mourning").

765 The wearing of special mourning clothes was general in the
292 fourteenth century, but became less marked by the year 1700.
178 Women used to wear woollen trailing skirts and dark shawls
184 over their heads. Some better-class people wore one black transparent veil over the head and another veil of black silk taffeta over the gown, reaching to the waist. A sort of Majorca woollen cloth is prescribed for mourning wear to the heirs under a will of A.D. 1543. The Grand Master's suite wore a special garment called *Scoto*, of thin light serge. Although it is nowadays customary with some families to put on as little mourning as possible and to shorten its period, a full mourning dress is worn by others for two full years after the death of parents. The simplest style of mourning, a black necktie and a crape arm band, is in general use after the death of a distant relative.

765 Family mourning is generally observed as follows:—
178 I. Closure of business premises, a mourning notice being affixed to the door.
[762] II. Women keep indoors for a few weeks, only going out in

[1] G. Pitrè, *Spettacoli e Feste Popolari*, vol. xii. p. 407.

5: Cremona B-3, 4 (no date) 1923
EZ6 Malta EZ6

the early morning to hear mass. In old times such seclusion was much more strictly observed, and the period was never less than forty days. For men this sort of mourning did not exceed seven days, and is now generally limited to three days, after the funeral.

III. Old custom prohibited cooking for three days, and the family of the deceased was provided with meals by friends or distant relatives. This rule was, and perhaps is still, followed in some districts of Sicily and amongst Arab tribes of Northern Africa. While meals were being served the bereaved family sat with folded legs on the floor, which was covered with a straw mat. The historian Ciantar relates in 1772 that these mourning dinners still took place in his early days. This custom has now been discontinued, and our village people merely abstain from having their pastry and other food prepared in a public oven for a period of some months after the death of a member of the family.

IV. Men often do not shave for a fortnight or even a month. This practice was more in favour in old times. Middle and lower class people keep away from *festas*, and the higher class from theatres, dancing, and merrymakings.

V. People of rank wear a mourning dress for a few days following a death in their family, but country people are satisfied with wearing a black felt hat and a dark sash round the waist. Women, if wives or brides, follow the continental style of full mourning dress in crape. Some women do not wear a hat or bonnet during the first week of mourning, and go out in *faldettas*, a national head-covering which is more commonly used when attending religious services. Since the seventeenth century the Maltese *faldetta* has undergone some changes in shape and material. The old *faldetta*, as described by Ciantar, was a black veil or cowl covering the head and reaching to the heels, like the Arab and Sicilian women's trailing mantles. Apparently countrywomen wore a blue linen veil, which is still adopted, for economy's sake, in some of the eastern seaside hamlets of the island, but amongst the lower class in general the black hood, which matrons changed into silk with lace edges, was more common. Bombazine (without lace) or silk *faldettas* are now

5: Cremona B-3, 4 (no date) 1923
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Bombazine (without lace) or silk faldettas are now
292 the popular style. The vernacular *čulqâna* and *ghonnella* for
192 the *faldetta* point to its probable origin; the word *ghonnella* is
765 derived from the Italian *gonnella*. The term *falda*, with its
178 diminutive *faldetta* (skirt), suggests that this hood or wimple
301 represents the tail of the skirt put over the head inside out in wet weather. Black stone trinkets are worn in place of those of gold. Women in both villages and towns who cannot afford to buy special trinkets cover their earrings with black stuff.

764 The old funeral rites, described by Abela and Ciantar from
[171] extracts from wills of the fifteenth to seventeenth centuries,
[177] are only faint survivals of the gorgeous pseudo-pagan rites which prevailed in all parts of continental Europe up to the period of the Reformation, and in Malta when under Italian influence. Up to 1872 the burial of the dead generally took
[192] place in churches or in churchyards (Maltese *zuntier*, from French *cimetière*). This still continues in country places, where
[671] people have family vaults. A law providing for extra-mural interment was proposed by De Rohan (A.D. 1775-1797), but it was only enforced by the Police Law of 1869, when a public cemetery was provided in 1871.

764 Since the adoption of the new burial law, funeral customs
178 have assumed a very simple character. Old custom required that the dead body should be placed on a handbarrow or in a coffin with a cushion stuffed with laurel and orange leaves
[534] fixed under the head. The body was then conveyed to the church, with the relatives and friends following, and the wailing of the mourners accompanied by the sound of bagpipes, which in some villages are now replaced by violins and counterbases to which lamentations are sung. Since the opening of the Addolorata Cemetery the dead are generally transported in
[533] hearses. The tolling of funeral bells was once so important that in many wills careful provision was made for it, and it even
[177] rivalled the usual charitable bequests. This corresponds to
764 Sicilian custom in the fifteenth century. After burial of the corpse, a black carpet or coverlet, or a velvet counterpane, was laid over the grave, and left there for some days. The offering
[184] of flowers to the dead is at present in great favour amongst the less educated, but some of the higher class object to it as a pro-

fanation

7: Busuttil I, Y-4, 5 (no date) 1894
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with which they rubbed the bride's lips, with the idea of rendering her affable and prudent. She was then conducted into the room where her future husband awaited her arrival, who presented her with a ring on which was engraved two hands united—the emblem of mutual faith—together with bracelets, necklaces and a gold chain —she presenting him in return with a handkerchief trimmed with lace and bows of ribbon.

This ceremony is called "il chelma" which means the engagement.

On the morning of the wedding-day the most honoured personage among the husband's relations threw a fine white veil over the bride's head—who wore a brocade or velvet dress, in which the other relations made certain rents for the purpose of affixing small golden shells.

7: Busuttil I, Y-4, 5 (no date) 1894
EZ6 Malta EZ6

branches of such vines as formed arbours in the courts, disturbed the furniture &c. in all the apartments, overturned the flower pots in the windows, broke some of the ornamental furniture, and carrying the fragments to a retired spot, threw them in a cauldron of boiling water, in which they mixed soot and ashes. With this liquid they stained all the doors in the house howling and sobbing most dismally whilst performing the operation. (*) The *neuuieha* then proceeded to the chamber of the deceased, already in his coffin, and surrounded by his female relations, wearing veils over

(*) The custom of mourning for the dead in shrieks and howlings is of great antiquity, and prevails almost universally among the followers of Mahomet.

7: Busuttil I, Y-4, 5 (no date) 1894
EZ6 Malta EZ6

764 their faces and black silk cloaks. (*)
767 The room being stripped of all its fur-
[292] niture and hung with black cloth.

[302] The *neuuieha*, throwing themselves on their knees at the foot of the coffin, began singing the praises of the dead, and cut off handfuls of their hair which
[262] they spread over the coffin. On the same
[431] day, cakes and boiled wheat were distributed among all the relations, and the hair was cut off the tails of every horse at the stables belonging to the house of the deceased.

764 The funeral procession was always
533 composed of the relations in mourning preceded by some boys playing the fifes or trumpets.

[765] (*) The colours of the dress or habit. worn to signify
[822] grief are different in different countries. In Europe,
[171] the ordinary colour for mourning is black. *Black*, being the privation of light, is supposed to denote the privation of life.

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8:Brockman T-5 (no date) 1938
EZ6 Malta EZ6

584 her arrival, who presented her with a ring on which
[301] was engraved two hands united—the emblem of mutual faith—together with bracelets, necklaces, and a gold chain—she presenting him in return with a handkerchief trimmed with lace and bows of ribbon.

This ceremony is called *il chelma*, which means the engagement.

585 On the morning of the wedding day the most honoured
[292] personage among the husband's relations threw a fine white veil over the bride's head—who wore a brocade
[301] or velvet dress, in which the other relations made certain rents for the purpose of affixing small golden shells.

[533] The bridal procession then proceeded to the Church for the ceremony, attended by musicians playing on different instruments, and singers who sang stanzas in praise of the young couple. These musicians were preceded by three men, the first bearing on his head a basin of white earth on which was placed a big cake with two figures representing the bridegroom and the bride—the
[431] man who carried this basin wore also a scarf with a round cake hanging from it. The second carried a basket filled with sugar plums and candied nuts, which one of the relations distributed among such acquaintances he hap-
[532] pened to meet. In the middle of the basket was a handkerchief folded in the form of a pyramid and ornamented with the images of the Blessed Virgin, St. Joseph, and the Infant Jesus. The third man was constantly employed in burning perfumes. The bride and bridegroom followed, walking under a canopy of crimson velvet carried by four of the principal persons who attended the wedding. The rest of the relations and invited friends, called the *Haddara*, closed the procession.

[202] The arrival of the bridal procession at the church was announced by the ringing of bells. The officiating

9: Luke G-5 (ca. 1920-ca. 1960) 1960
EZ6 Malta EZ6

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DEVELOPMENT OF THE GRAND MASTER'S HABIT

G.M. Vasconcellos

G.M. de Vilhena
(with Stoc and Pilier)

[facing p.104, (B)]

9: Luke G-5 (ca. 1920-ca. 1960) 1960
EZ6 Malta EZ6

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G.M. Hompesch

Emperor Paul of Russia as Grand Master

[facing P. 104, (C)]